



"THE GOSPEL MUST FIRST BE PUBLISHED AMONG ALL NATIONS."—Mark xiii. 10.

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NO. 11.

SANBALLAT AND GASHMU.

"But as we were allowed of God to be put in trust with the gospel, even so we speak."

It can hardly have escaped the notice of friends of the American Bible Society throughout the land, that it has occasionally during the last four years been assailed in criticisms both oral and written, which were evidently prompted by the most unfriendly spirit. It was not to be expected that in an age when the Book is so violently assailed, the SOCIETY, whose sole object it is to encourage the circulation of the Book, should escape hostile assaults. "If they have called the master of the house Beelzebub, how much more shall they call them of his household?"

The immediate occasion of the criticisms, fault-finding, innuendoes, and threats to which we allude, cannot always be discerned. Some of them, apparently due to personal antagonisms or grievances, remind one of the curses which Shimei heaped upon David, as he cast stones at the king and his followers. Some of them assume the slang of modern days, as if the chief end in view were the utterance of some smart thing, even though the object ridiculed were dear to the Master and his Church. Some of the later slanders which have been bruited through the land have alleged incompetence and obstructiveness against the business management of the institution, and by misrepresenting and dwarfing the work of the Society have sought to awaken prejudice against it. The columns of secular newspapers especially have afforded room for anonymous assailants, whose articles have been distinguished by the grossest unfairness, and whose false conclusions, based on fictitious premises, have been eagerly caught up as news and widely published through the land with sensational headings. It is the old story over again of Sanballat and Gashmu, plotting together against

an important work. Sanballat sent his servant with an open letter in his hand wherein was written, "It is reported among the heathen; and Gashmu saith it!" and such a thing as that, if Gashmu says it, is pretty likely to be taken up by the multitude and accepted, even though there are no such things done as he reports, and he has simply feigned them out of his own heart.

The editors of the *Record* do not propose to open its columns to controversy: much less to make them the repository of assaults which the writers will some day regret; but at the same time it seems only proper to take this means of removing some misconceptions and answering some slanders which have been diligently circulated in various parts of the country.

I. It should be noticed that this cheap and anonymous criticism comes from those who have no membership in the Society and no interest in its prosperity. Hostile in spirit, they do not claim that any rights of theirs have been infringed or any gifts of theirs perverted. Never having cared to constitute themselves directors or members, they do not hesitate to assail recklessly the work which others are attempting to do. But if Gashmu and the congregation with which he worships have not for years given a dollar to the Society, who is he that he should arraign, criticize, assail, and condemn it, and strive to cripple its usefulness?

II. Gashmu gets a hearing by belittling the legitimate work of the Society. He makes it appear that the object for which it exists is to give away Bibles, and tries to establish as the one test of its usefulness the value of its donations of Scripture.

But that is not the limit of the work committed to the Managers by its founders. The sole object of the Society from 1816 to the present day has been "to encourage a wider circulation of

the Holy Scriptures without note or comment;" and a free donation of printed books is only one of many ways of accomplishing this grand result. The Society "encourages a wider circulation of the Scriptures" by *selling* its publications at the mere cost of paper, printing, and binding, a work as truly within its scope as a free gift to a mission Sabbath school. Its strictly missionary and benevolent work is done by encouraging local Bible organizations, by diffusing intelligence, by sending men to explore towns and counties and search out families and persons who are destitute of the Scriptures, by promoting new translations of the Bible and revisions of existing versions, and by grants of books and appropriations of funds to missionary societies to promote the circulation of the Scriptures in their fields. The employment of district superintendents and colporteurs and of agents in foreign lands, the holding of anniversaries and other public meetings, the publication of the *Bible Society Record* and the *Annual Report*, and the partial concession in price to those who buy to sell again, involve an expenditure which is as truly in harmony with the Society's organic law, as the grants of books to life members and others. It is comparatively easy to give away Bibles, but to place them where they are needed, to find the cottager on the hill-top and convey the Bible to him, paying for boxing and freight and for the time and travelling expenses of the distributor, takes much longer time and may cost a good deal more than it does to manufacture the volume at the Bible House.

An illustration from the experience of the Bible Society of Connecticut is just in point. That society, last year, gave away Scriptures to the value of \$257 17. The men who distributed them were paid, for wages and expenses, \$2,837 59. The additional cost of the secretary's labours was \$2,664 69, making a total of \$5,502 28, which, according to Gashmu's reasoning, represents accurately the real cost of administration and distribution, and is equivalent to 2,137 per cent. on the cost of Bibles distributed gratuitously in the field of the Connecticut Bible Society. If Gashmu's reasoning is right, there is no evading this conclusion. But the benevolent work of the Bible Society is not to be judged by the bare cost of materials and manufacture. Additional value has been given to those materials when the book is delivered, thousands of miles away from the Bible House, with a word of Christian sympathy and counsel. But Samballat and Gashmu and their tribe are blind and cannot see afar off. They see no benevolence whatever in the *sale* of a Bible in Alabama or Mexico; and if it is given away, they measure the value of the gift solely by the price at which it was inventoried when it left the bindery.

III. Gashmu says—and the whole corps of his followers report it through the land—that two

out of every three dollars contributed to the Bible Society are consumed in salaries and other expenses of administration. This is false; and the whole fabric of accounting and estimate on which it is based is a fiction. The fact is, that not one dollar of the cost of administration at the Bible House is derived from the annual contributions of churches and individuals; that not a cent is diverted from donations or legacies to pay the salaries of executive officers. For all these expenses of administration ample provision is made from the rentals of the Bible House; and that House was built without drawing at all upon funds contributed for the ordinary purposes of the Society. Whenever Gashmu becomes a contributor to its treasury, as we hope that he some day will, he may be satisfied that his entire gift will go to encourage the wider circulation of the Scriptures, without the deduction of even one *per cent.* for the cost of administration.

IV. Part of the assault upon the American Bible Society has been based on the fact, that among its executive officers are three ministers who happen to have been complimented by various colleges with honorary degrees. It is pretty certain that the Board of Managers did not appoint them to office on that account; and on the other hand, these appendages to their names have not been deemed a sufficient disqualification to warrant their removal from office, and the substitution of untitled men. But this is to be remembered—that the business of the Society is *conducted* by laymen who are the peers of any in the land for sagacity, enterprise, fidelity, tact, and all the qualities which are deemed essential for the administration of a sacred trust.

V. But, says one of the Gashmuites, the Society's Report does not contain anywhere a clear statement of what money has been received, what has been expended, and what the expenditure has actually accomplished.

This is a sin of willful ignorance.

The facts are as follows:

1. For the satisfaction of donors, and for the information of members of the Society, the By-Laws require that there should be published every month "a full statement of all payments and donations to the Society, with the names of the societies, congregations, and persons from whom they have been received." All this detail, having been once given in the *Bible Society Record*, is repeated in the Annual Report, where it occupies column after column from page 158 to page 194. Never has a dollar reached the treasury which has not been duly acknowledged in both these publications.

2. For the past ten years, the statement of what has annually been expended has been given, under various accounts, in larger detail than has been given by any society engaged in similar work. Four pages of the last Report are devoted to it.

3. A few months since, the Managers decided that, in addition to the annual statement of receipts and disbursements, the Sixty-fifth Report should contain a full schedule of all trust funds and securities held by the Society, and a transcript of the balance-sheet of the ledger. This was accordingly done, with such plainness that any one of ordinary intelligence can understand it; and yet, in the face of all these facts, Gashmu, who has not a dollar invested in the Society, asserts that it is trying to mislead the public. These reports of assets and liabilities contained no evasion; they covered up nothing; they misled no one. It is carping criticism, unworthy of the Christian profession, which assails them, and which demands that the science of bookkeeping should be reconstructed to meet the whims of some unknown critic.

The simple matter of fact is, that the Society's Report to its members, more full and elaborate than ever before, is assailed by those who are not its constituents, with a spirit of hostility too bitter and insulting to be entitled to any direct reply.

From the Cleveland Herald, Monday, Nov. 17, 1881.

LETTERS OF BISHOP BEDELL AND T. P. HANDY, ESQ.
LETTER OF BISHOP BEDELL.

CLEVELAND, OHIO, Oct. 31, 1881.

To the Editors of the Herald:

GENTLEMEN, AND GOOD FRIENDS:—Not long ago there appeared in your columns a news item, taken from the *Springfield Republican*, reflecting on the management of the finances of the American Bible Society. I give so much weight to your expressions of opinion as influencing public sentiment in Cleveland that, although the statement was not made on your responsibility, I felt that an opportunity should be given to remove any possible erroneous impression. I therefore sent a copy of your paper to the authorities of the Society in New York, requesting the necessary explanations.

They have sent a paper which is inclosed, but which, on account of its length, I cannot ask you to reproduce. However, the important testimony of Mr. J. N. Harris, president of the New London City National Bank, is brief, and I shall feel much obliged if you will reproduce that part of the statement.

My interest in this matter is considerable, for I have been a Manager of the American Bible Society for thirty-seven years, and during sixteen years, residing in New York, I was an active member of its Committee of Distribution. But as the question now arising belongs to the business of professional accountants, your readers will prefer the opinion of an expert. May I, therefore, beg that you will do me the favour, also, to publish the inclosed letter from T. P. Handy, Esq., before whom I have laid all the documents for his judgment thereon.

With great respect, I am yours,

G. T. BEDELL.

LETTER OF T. P. HANDY, ESQ.

CLEVELAND, OHIO, Oct. 31, 1881.

DEAR BISHOP BEDELL:—I have examined the Report of the American Bible Society, and the

statement of its assets and liabilities, as prepared by its finance committee. It shows a very sound and prosperous condition of its affairs, and I have no doubt they are wisely managed. The statement is certainly clear and easily comprehended by any one familiar with the system of accounts.

I cannot see why the criticism, as published by the *Springfield Republican*, some time since, should be entitled to any weight. The able and clear review of the same by Mr. Harris, of New London, should be entirely satisfactory. This noble Society in its great work cannot be easily shaken by such attacks from without. It recommends itself more strongly than ever to the gifts and prayers of all who love God's word.

I remain yours very sincerely,

T. P. HANDY.

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THE GENERAL CONFERENCE OF CONNECTICUT.

At a recent meeting of the General Conference of Congregational Churches in West Winsted, a paper was presented by the Rev. Joseph Anderson, D.D., of Waterbury, who had been appointed a year before to attend the annual meeting of the American Bible Society and make a report upon its affairs. The larger part of his report is occupied with matters which do not call for special remark in this connection. Whatever theoretical defects the present generation may find in the constitutions of the great national benevolent societies which were organized in the early part of this century, other topics are of more immediate importance. Inasmuch, however, as Dr. Anderson is a member of the executive committee of the Connecticut Bible Society, whose recent action as published in the newspapers may call for some comment, we cannot forbear to give the readers of the *Record* the benefit of the closing paragraph of the report, which is signed by Dr. Anderson and the Rev. Salmon M'Call:

But we should be unwilling to close without saying this in relation to the National Society, that however absurd its constitution may be, and however imperfect its financial exhibit, it has a past abounding in rich fruitage, in foreign lands as well as in our own land—a history which we may well be proud of; and to-day, and at this hour, it has a group of officers whose integrity is beyond suspicion; who exhibit at once the independence and the considerateness of Christian gentlemen; and who, if doomed to monopolize what forty thousand should divide among themselves of honour and responsibility, are as worthy and as safe as any men upon whom that burden could be laid.

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"THIS ONE THING I DO."

The report of Dr. Anderson, above alluded to, opens for discussion a theory of Bible Society work, the general adoption of which would either revolutionize or completely do away with all organizations whose sole object is to promote the increased circulation of the Holy Scriptures. He says, "the Secretaries, taking their stand

upon the letter of the constitution, according to which the sole object of the American Bible Society is 'to encourage a wider circulation of the Holy Scriptures,' would limit the work of their colporteurs strictly to the distribution of the sacred volume, as a whole, or in parts;" and in contrast with this he presents a theory which insists upon the legitimacy of connecting with Bible distribution "the collection of such statistics as will throw light upon the moral and spiritual condition of the places visited, and indeed, an extensive work of evangelization,—such a work as transforms the colporteur from a mere book peddler to a *home missionary*."

It is remarkable to notice with what unanimity the great Bible societies of this country and of the world have given peculiar prominence to the matter of Bible distribution which Dr. Anderson characterizes in another paragraph as "purely incidental." The British and Foreign Bible Society in 1804 struck the key-note in the identical words which the American Bible Society adopted in 1816. The first article of the constitution of the Connecticut Bible Society in 1809, declared that "the circulation of the Holy Scriptures shall be its only object," taking even a more limited sphere than that filled by the American Bible Society. It would be superfluous to cite to any greater extent the language chosen by the founders of Bible societies to express the object in support of which they have sought the contributions of the public; but it is not amiss to refer to cases where legislative authority has expressly defined and restricted the objects for which charters have been granted. The American Bible Society in 1841 became a body corporate "for the purpose of publishing and promoting a general circulating of the Holy Scriptures, without note or comment." And more recently the committee of the Connecticut Society, feeling that their constitution "required a thorough *revision* to adapt it to present needs," "drew up an act of incorporation, procured its passage by the General Assembly of the State in 1879, and so became a body corporate, not for general purposes of domestic evangelization and home missionary work, nor for the collection of statistics throwing light on the moral and spiritual condition of the State, nor for the gathering of children into schools and families into churches, but for "*the benevolent distribution of the Holy Scriptures*."

No one will question that a Bible distributor should carry with him a decidedly Christian influence, that he should commend the book he is expected to sell, and should be himself "a living epistle," whose presence in any household is a benediction. More than one-half of the colporteurs employed by the American Bible Society in this country are ministers of the gospel, and the service which they render is not to be dismissed with a sneer, as if they were "mere book peddlers." Their work for the

Master is as genuine and useful as if they were commissioned also to take a duplicate census of names and ages and nationality, denominational preference and Sunday school attendance, and leave a copy of it with some responsible person in the town, to be consulted by all who desire it.

No doubt there are many attractive forms of missionary effort; tract distribution, city missions, parochial visitation, home evangelization, church extension, Bible readings, are terms suggestive of a wide range of activities which no Christian community will undervalue; but to take the Bible Society banner, and then to proclaim that Bible distribution is "a purely incidental work," or that "the perfunctory scattering of the Bible is of comparatively little importance," and that "the gathering of statistics and thorough evangelistic effort" are of paramount importance, strikes some people as not altogether fair. Wherever such work is undertaken and organized, Bible Society funds are legitimately employed to secure copies of the Scriptures for distribution; but it is hardly to be expected that enterprises of that kind will bind together the different denominations, as the Bible cause does, on the one basis of aiming to circulate the word of God without note or comment.

That rich fruitage of the past of which Dr. Anderson speaks, and the history which he so highly commends, do not cast any shadow on the work which the American Bible Society is doing to-day. The Master said of old, "The poor always ye have with you;" and though the Society has circulated nearly forty million copies of Scripture, its work even in our own land continues to grow. Never were its manufacturing facilities more taxed than they have been since the first of April last, and Bible distribution by colporteurs was never done with greater efficiency and economy.

Thus far the Society has had a single aim. Like the Apostle it could say, "this one thing I do." Its founders had faith in the printed volume as an instrumentality assigned by God to an important place in the extension of his kingdom. Its Managers in succeeding generations have never wavered in the belief that in encouraging the wider circulation of the Scriptures without note or comment, they were doing good service for the King. In loyal devotion to that object, the living have brought their offerings and the dying have bequeathed their gifts.

On such resources the Board of Managers still depends. It needs the loving co-operation of the churches of Christ. It receives as a sacred trust the contributions, large and small, which are borne to its treasury by ten thousand streams, and according to the wisdom which is granted it, it seeks to scatter in ever-widening circles the radiance which has revealed to so many hearts and homes the glory of the gospel of the blessed God.

A ZULU LEARNING TO READ.

BY REV. ALDEN GROUT, LATE MISSIONARY TO THE ZULUS.

[The Society has now in press the Bible in the Zulu language, prepared by missionaries of the American Board, to which reference is made in the following article. After years of labour the editorial work is complete, and the nation will soon have the complete Scriptures in their hands. Not all the pupils, we are glad to say, have been as slow to learn as old Chief Dingan, to whom Mr. Grout tried to teach his letters.]

At the meeting of the American Board in Lowell, the committee on the Zulu mission, in their report, referred to churches, native preachers, and a translation of the Bible nearly or quite ready to be printed. I could but exclaim: "What hath God wrought?" For I assisted in forming an alphabet for that language, and in reducing it to writing. I am the only one of that original company of six missionaries who went to the Zulus, now living. But one of us has lived to hear the reading of this report of the mission at Lowell. Allow me to give an account of our first interview with the old Chief Dingan, and see if we could be justified in anticipating that one of the men should live long enough to listen to such a report as was read at Lowell last week.

Dingan asked us why we had come to him. We replied, to teach him and preach the gospel to him. Said he, "Do you then presume to think that you can teach me anything that I do not already know? Have you ever seen so great a king as I am? Has Queen Victoria as many people and soldiers as I have? Have you ever seen so great a house as you see I have?" Being seated on the ground which was the floor to his house, he demanded that we rise and see if we could touch with our hand the roof of the house, which he fancied would convince us that his house was the largest we had ever seen.

"But what can you teach me?"

"Oh, we have brought the Bible, God's written word to our race."

"Well, I have heard that there were men who could read and write, and I am very glad that I shall now have a chance to see if it is true, for I have said that I know it to be impossible. Men practice witchcraft, and I have wizards that do strange things, and I shall be glad to see if white wizards are more sagacious than the black ones. Come, send one of your company that can read writing outside, and I will tell you what to write, then we will call him in to read the writing. Now write my name on your paper, and then call in the man sent out, and give him the paper." The man took the paper and read the king's name. Said he: "Did you hear what I directed to be written?" the man replied, "No."

"Well," said Dingan, "go out again," and he directed his servant to take him so far from the hut that he could not possibly hear what he should direct to be written, and he looked out to see if he was really obeyed.

The chief had twenty or thirty large dogs lying on the floor, which he had taught to guard his person, for he believed that his dogs would be a more faithful body-guard than any of his people. He now pointed to one of the dogs, saying: "That large dog with one white ear and a white spot on its side I call 'Faku.'" Then pointing to another large one he said: "That yellow dog

there which has one white ear, and a black spot on its side, I call 'Umzilikazi.' Now call in the man and see if, by your description, he can identify the dogs and tell their names." So the man on coming in read the description of the dogs, and pointing to each called them by name.

"Well," said the chief, "it looks like it, but let me try again;" and the reader was sent out the third time; and when the chief saw that he was far enough away so that he could not hear his voice, he said, in a low tone: "Direct the man, when he comes in, to pick up that splinter on the floor and put it into my hand." The reader being called in and given the paper, looked on the floor for the splinter, but could not see one; and looking at the chief, said the paper told him to pick up a splinter from the floor and put it into the chief's hand, but he did not see a splinter.

Dingan still sat silently, with a roguish look on his face, when he ventured to take hold of his majesty's foot, and raising it up the splinter appeared, at which the chief laughed heartily, and said: "Well done, you are greater wizards than any I have, but I know it is only witchcraft; it is not possible thus to express thoughts on paper. You may go down again to your huts."

The next day the chief called us up to his hut again, when, pointing to a man on the ground before him covered with perspiration and dust, indicating that he had been running on the king's business, he said: "That man has just come to me from inland, and he says that two white men are coming to me from my enemies' country. Now I think this a good opportunity to try you again about writing, for I am sure you know nothing about them. Take your paper and write: 'Who are you? Where are you from? What is the news? Stop where this letter finds you till you hear from me again.'

The letter was folded, put into a split stick, and a pencil made fast to the stick, when the chief put it into the messenger's hand and directed him to take it to the white men, and we were dismissed. The next day we were again called, and the chief put the returned letter into our hands and asked us to read it. It contained replies to all the questions, and I read the man's name signed at the bottom. "Ah," he said, "you know his name, then, do you?" "Oh, he has written his name here, and when he comes, if you call him by that name he will answer to it."

While we were talking about the letter the messenger was scratching about on the ground in distress, as if he feared he had not done all he should have done, saying he did all he could to induce the white men to come along; "I told them to come along—that the king wished to see them, but they said: 'No, I sit, I sit;' I took hold of their hands and told them to come along, but they refused." "Ah," said the king, "you did not know that the letter could talk. I had told them in the letter to stop till I sent them word to come. I now see that reading and writing are a fact. Now you must teach me, and if you can teach me to read and write, then you shall have permission to stop in my country, and you may teach and preach as much as you please. Come, now begin."

I printed the first seven letters of the alphabet on the paper and went over them with him till he could repeat them himself, when I told him he had learned them very quickly. "Well," said he, "can I now read and write?" I thought that

was enough for one lesson, and told him he might learn more to-morrow. "But can so great a thing be put off till to-morrow? Let me have them all. How many are there yet to learn? Come, I must have it all to-day—I cannot wait till to-morrow." I then printed off the whole twenty-four, and commenced educating a king in one day. But soon, on repeating those he had learned, he was at a loss, and said: "Se ngi kohliwe konalapo," (I have forgotten that one.) "Well, it is D." Soon he had forgotten another, and another, and became confused and forgot all. In his vexation he threw down the paper, saying: "There, I told you I could not learn. I knew I could not. No, I do not want you, you are of no use to me. You may go home again."

The above narrative shows something of the ignorance and difficulties under which we had to commence our work among the Zulus, where it took us more than ten years to get one convert. Though the missionaries kept up good heart and were hopeful, our committee at home became weary and recalled us. Yet now one of those original six lives to hear the report that we have churches, and preachers, and a Bible translated into that language. "What hath God wrought?" "Now lettest thou thy servant depart in peace."—*Congregationalist.*

Foreign Department.

DISTRIBUTION IN JAPAN.

Dr. Gulick, in reporting the work done in Japan during the first half of the year, says:

Our three independent colporteurs deserve special notice. Two faithful men have worked in the streets of Tokio with the hand-cart which, during the last part of last year, was under Mr. Ridderbelke's care. Their only pay is the usual discounts which we allow to wholesale dealers. One of them was for a time with Mr. Goble, and now puts into practice many of the enterprising methods he then learned. He is a small man, of the old military class, with a heavy, bushy beard, and is usually dressed in foreign style; and when seated up in the Bible-cart, selling books and telling of the excellence of the religion they teach, he is quite a commanding figure. His partner makes no pretensions to gentility, but is a substantial labouring man, who recently sold food around the streets, and now devotes his business talent to the selling of the Bread of Life, from the love of it. Some of his talks from the cart, in connection with the selling of books, are said to be very racy and practical. They both pull the cart themselves. They have the use of the cart free from charge, and they often toil hard in moving it from place to place in the widely-spread capital. Their sales during six months were 5,064, 184 of which were Testaments. We have just completed a second cart for their use, so that each of the men may have a cart.

A still more remarkable case is that of the old native sexton of the Reformed Church in Yokohama. This is the finest Protestant church—and perhaps, taken all in all, the very finest church—in Japan. The first thousand dollars toward it were contributed by the Sandwich Islands Missionary Society some twenty years ago. It was in this church that the king of the Sandwich

Islands was received a few months ago. This building, though plain to our eyes, is one of the wonders of Yokohama to the hundreds of Japanese travellers who visit the place. Groups of ten and twenty, with broad umbrella-like hats, and light white mats over their shoulders, to protect from sun and rain, and with pilgrim staves in their hands, may often be seen in our streets under the lead of some native cicerone, and this church is always visited by them. The little old sexton, with placid countenance and fascinating eye, shows the strangers over the building, explaining the uses of seats, stoves, organ, communion-table, pulpit, etc., when he has the best of opportunities to explain the nature of the religion here taught; and during the last few months he has kept Scriptures for sale. Down to the 30th of June he had sold 2,944 volumes—putting himself at the head of all our native colporteurs.

Mr. Goble recently returned from a tour of some 300 miles, visiting for the third time a line of towns and cities northeast of this. He reports over 4,000 volumes of direct retail sales, besides several hundreds sold at wholesale rates to book-sellers; which makes his own personal retail sales thus far this year about 6,000 volumes. He reports increasing desire to purchase all along his route, and in several places are groups of believers where two years ago there was not a Christian to be found. A singular fact is, that Greeks and Roman Christians are pressing in on his track, and gathering the results of his labours into their churches. Would that there were more evangelical labourers in all this field, both to sow and to reap.

JAPAN.

ACCOUNT OF A TRIP MADE BY REV. J. GOBLE.

We give extracts only from the diary kept by Mr. Goble on a journey made from Tokio northward in May last.

May 30th. Travelled on to Torite, and as we passed the farmers at work in their fields, felt pity for them that they should have no share in the glad news, and so got out the accordion and began to play, when boys and men began to shout "Gakutai, Gakutai," (the band, the band), and ran to us from all sides. When we showed our books and explained their object some of the older men said, "Ah, our eyes were never taught to read." Then we told them to get their children, who are now learning to read in the schools, to read for them, as the books were quite easy and any of the school children could read them. The boys hearing this began to beg their fathers to buy books for them, and soon they were running after us all along the way for ten sen worth—a gospel and two epistles, or a gospel and one epistle, as the price might be—of the different editions.

So all the way to Torite the farmers in the fields, and their wives in the hamlets, bought many Scriptures for their school-boys to read. Here began a new phase of our work, which we pray the Lord to graciously continue and bless, until all these weatherbeaten sons of toil bow in intelligent worship to the one only true God and rejoice in a real Saviour.

It is but a short distance from Kogane to Torite, but the work on the way kept us all day, and when I arrived at my hotel I found that my lungs were wearied by talking, and my arms and shoulders sore and lame from blowing the

accordeon, and I was really very tired, although I did not realize it on the way on account of the agreeable excitement of the work.

31st. Got out with the cart in the afternoon, when the basket of Scriptures taken from the agent was quickly emptied before we had left our hotel door, and in driving up and down the street the basket was filled and emptied some three times more, and then when the sun was getting low, we moved out of town to go on to Fujishiro, five miles on our way. We had not gone far when we saw a great company of people on the road where there were no houses in sight, and we began to conjecture whether it might be a funeral or some local festival that caused the crowd. They all stood very quietly awaiting our approach, and when we stopped our cart in the midst of them we found they had news from some of their number of the coming of the blue-flag book-cart, and that they had come out from their hamlet, which nestled in a grove near by, to get some of our Scriptures. For a few minutes we were quite busy selling our ten *sen* lots, until they were well supplied. I have never before seen the illiterate peasant class of people buying Scriptures as we have seen for the past two days. When during my vacations at Madison University I used to go out among the farmers and country towns of New York and Pennsylvania, as a colporteur of the American Tract Society, I never even there met with anything like the demand for books that we have experienced here.

I had expected that with the supplies of Scriptures taken at Matsudo, Kogane, Nedo, Shibusaki, and Torite, we should be so over-stocked by the time we reached the latter place that we could not carry them in the cart. But our sales have been so large that my supply is already running low, but I thank the Lord for this disappointment of unexpected success, and pray that as it is with him to save by few as well as by many, he will bless the few remaining copies that we have for these places to the salvation of many of these thousands.

June 1st. Came on this evening to Ringasaki and drove through the entire length of the street of this long town, band playing and blue flag waving in the breeze, without saying a word. Having sold out most of our Scriptures, I was desirous to make the most of the few remaining portions, so I thought it might not be amiss to do something to arouse the people's inquisitiveness, and let them come after us, without appearing to seek them or asking them to buy. So after leading a great procession through the town we took lodgings at a hotel about in the centre of the place. The landlord would not allow the throng to enter his house, but after supper when we were settled quietly in our room, he came and said that a number of the respectable citizens wished me to address them on the subject of the words inscribed on our banner, (Glory to God in the highest, peace on earth, good-will to men.) I was glad to do this, and after a long talk and having heard from some of my audience that there were people here who wished to establish a Christian church, I dismissed them with a promise to show them our books in the morning.

2d. Went out selling books this morning, and met such a rush for our books that in a short time our little stock was all cleared out, and we are now going on to Ushishiku, where

we may find a hundred more portions of Scriptures.

After selling the books I held six street meetings and preached to large audiences showing them the ruin brought upon them by their worship of false gods, and rejection of the only true God and Saviour of men.

4th. At Tsutchi Ura we sold all the books we had left in the cart in about fifteen or twenty minutes. In this hotbed of Shintoism, where the Shinto priests year before last drove out the Methodist preacher, we had music playing and gospel banner unfurled, and not a dog moved his tongue against us or a *kannushi* (Shinto priest or god-keeper) cast a stone at us. If we had them here we could sell offhand hundreds of portions of Scriptures, many persons continuing to offer their money and to beg for books after our stock was all gone. We told them a supply would soon be sent to our agent here, and then they could be supplied at the same price as we had been selling.

Mr. Terad, our agent here, who volunteered to undertake the sale of Scriptures when the two former agents were frightened by the threats of the Shinto priests, wishes to continue his agency, and I have requested Mr. Elmer to send him a new supply, because I think a man who thus braves opposition is worth encouraging.

8th. At Ishioka. Weather fine to-day, so waiting until about 10 A.M. for the roads to dry a little after the rain of yesterday, we took our double supply of books, nearly 200 portions, and went out with cart and banner and music, and in one hour's time we had not a single one left. Our former journeys, and the books left with agents on the road, seem to have gradually dissolved the prejudices or shyness of the people towards Christianity, and now we are as much surprised at the change of the feeling toward us since we first travelled this way as we were then to find any access at all to the people's hearts. The Lord is evidently preparing a way for his own word among this people, and every time I go out I feel a sensible improvement in the feeling of the people toward me. Would it not be a glorious thing if the Holy Spirit should put it into the hearts of this people to arise and destroy their idols in a day as the people of the Sandwich Islands did? The Spirit and the Word are quite able to do this, even in these islands with a population of 30,000,000. Let us pray as well as work for such a glorious triumph.

8th. At Takehara, as I expected, no books had been sold. The man in charge seemed really sorry that he had not succeeded better. He appeared to be a very sensible man, a farmer and country storekeeper. He said he had tried at the village barber shop and in other ways to advertise the books, and had loaned some to try and induce sales. He took and paid for one portion of each kind, and then we went on the street to sell.

Our music soon called the people together, and the chief man of the village came and said he had been reading some of the books and he wanted a copy of each kind all round. In a very short time this lot of Scriptures was all gone except only a very few copies, which I reserved for Nagaoka.

9th. Lodged with my old friend Ebisuya, at Nagaoka last night, and in this very small and quiet hamlet found more call for Scriptures than I could supply. Then drove on to Mito to await the arrival of a box from Yokohama.

10th. Had several visits last evening from members of the provincial assembly, students of the Shehan Gakko, and officials, who had heard of our preaching in Tsutchi Ura. Had quite a debate with them, which resulted in an invitation to lecture in the law school the next day, and to visit the college and the assembly. Rain all day prevented our going out, although the books arrived last evening. More calls from officials and students this evening. Opened our box of books to-day, 360 Portions, and in about two hours we had none left. Drove all about town preaching loudly against idolatry as the ruin of the country and people, and holding up Christianity as the only hope of salvation, pressing the people to turn from their many false gods to the only one true and living God. In front of the residence of the chief priest the sale of books was more lively than elsewhere.

The local daily paper of the 10th inst. contained an account of the defalcation and disgrace of the chief Shinto priest, who had been so active as the leader of the league bound together by oaths to resist the introduction of Christianity in this province, and who, year before last, drove out the Methodist Christians with clubs and stones. I made the most of this chief opponent's downfall, and from the manner in which the people received allusions to this matter, and to the friendly spirit of the officials, and the teacher and pupils of the school, and the ready sale of books, I was soon convinced that this nest of Shinto pharisees was broken up, and that there is now no very active opposition to the Christian religion. There were so many calls for books after ours were all gone that I went to an old friend here, a merchant who had hitherto feared to act as agent for the sale of Scriptures, and renewed the proposals I had made to him near two years ago to undertake an agency. He now readily agreed, and I accordingly wrote to Mr. Elmer for a supply to be sent to him.

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CHINA.

MR. THORNE'S REPORT FOR APRIL, 1881.

On the 2d of April the "Dayspring" arrived in front of the walls of Nan Chang Fu, and the same day we entered the city twice at different points; a corporal's guard being detailed to see the strangers through the streets. A theatrical performance was going on in front of the "Kiangsi Guild," the most crowded of thoroughfares and noted of places, at the same time when all our party were together assembled within the walls and courts of the temple speaking of Christ the Saviour of men and distributing to orderly, quiet, and not inattentive congregations of men, the living word of God.

GREAT SUCCESS.

Storms intervened sometimes to stop our work, but the visiting was regularly gone through with, day after day, during the five days that the "Dayspring" was in port. We were not a little surprised in counting up our sales on the last day to find that 686 Gospels and Acts had been disposed of in a little over five hours. Altogether, within and without the walls, 1,582 books had been distributed in six visits ashore. We had been blessed indeed in our work of making known the name of Jesus in the depths of a heathen land.

After this time the "Dayspring" was commis-

sioned to carry out on the Great River four native colporteurs who were to go forth, two and two, in the provinces of An Hui and Kiang Suh, under the supervision of the brethren whose mission field lies within these provinces. On the way down, one whole day was devoted to Ta Tung and its opposite neighbour, with great success, which under God was due mainly to the fact that I could take four men ashore for the work. These places had formerly been visited, and many of the tradesmen could show books which they had purchased on former occasions.

A CITY OF ONE STREET.

At Wuhu, a treaty port and thriving commercial point already visited, I found many more purchasers than I had anticipated, one day's sales counting up six hundred copies of the Gospels and Acts. We canvassed the place from one end to the other on both sides of the stream which it fronts. The side of the town, so to speak, rests upon the south bank of the Yangtze, which at this point receives the waters of a considerable stream; and upon this navigable water, Wuhu stretches itself back into the country for two or three miles, its main street being the street of the city and all others only offshoots.

NANKING, THE ANCIENT CAPITAL.

Our Presbyterian friends still cling to their old mission house, just inside the south gate. Mrs. Whiting and Mr. and Mrs. Seaman now compose the Mission. Their aid in Bible distribution and comfort to the Bible distributor need not here be detailed. Suffice it to say, that without their generous hospitality we would not have been able so well to recruit our wasted energies and perform faithfully the work while at such a distance from our source of supply, the "Dayspring," three miles and more away from the centre of the city. Mr. Thompson, of the Chinese Inland Mission, is also on service here. And now I learn that our Methodist Episcopal Mission friends on the Yangtze are likely to establish themselves here jointly with their work already opened at Chiu Kiang.

THE GOOD LIGHT AT NAN KING.

Spiritually, the soil of Nan King is a *rocky* one. For many, many long years the soldiers of the cross have thrown themselves into this stronghold of Satan. They have fought, and also died for the "Captain of our Salvation," and great also has been the company of those who have published the word. Every street, square, and public place has witnessed the stand taken by Christians for Christ. Thousands and thousands of the Gospels and Acts have been distributed to the high, low, rich, and poor, and still they buy! as you may notice by the numbers we disposed of in the four days of work—nearly fifteen hundred portions of Scriptures. And where are the fruits of all this sowing and watering of God's word? But little is to be seen in this our day, though for all we know, God may have many thousands even in this city who do not bow the knee to Baal. The promise that we shall reap if we faint not, and that his word will not return void is sufficient to cheer our hearts, as we steadfastly set our faces to the front and obey our leader's commands.

A CHANGE FOR THE BEST.

The behaviour of the street people and shopkeepers affords a marked contrast to what it was but five years ago. There is no more rushing to

and fro of multitudes with brazen mouths and vile actions. A white man can now walk or ride through the most public thoroughfares without being subjected to reiterated insults. Satan does not seem to possess the persons of his creatures as of old, or to that extent which formerly made them distort their faces and figures in crying out aloud and grasping loose rocks whenever a missionary came across their path. There is evidently a gloriously good work going on even in this place, and we are quite content to leave the increase with the Lord of the harvest, to whom be the glory for ever and ever.

MORE WORK BUT LESS SALES.

Excepting in Yang Chou Fu the work was not so successful in point of numbers distributed in May and June as in the previous month of April. The country traversed was to a large extent rural, and poorer; the circulating medium—a good test—being small miserable cash chiefly, and the people (for the most part ignorant and unlettered) very close and unwilling to part with it, bad as it was. Besides, we were asking ten cash for the books, and that enhanced rate seemed to be the turning point which probably decided more than half the intending purchasers to keep their money.

TO EVERY CREATURE.

We adopted the plan of house to house visitation, which if not altogether successful in doubling sales, was at all events a more satisfactory way of reaching the people than crying aloud through the streets and so exciting their attention.

DEATH IN THE ROYAL FAMILY.

It may be worthy to note that the sight of the whole male population of China going into mourning, of from say forty to a hundred days, owing to the death of the Western Empress, must have had a disastrous effect on the barbers, the insignia of mourning being indicated by an unshaven poll. This made the people look not unlike the Japanese, and certainly was a great contrast to their usual very tidy appearance. Gongs were beaten through the streets of cities, and proclamations posted at the gates warned all under severe penalties not to appear with shaven heads for a certain length of time. But only in Gan King, the capital, was there any very strict adherence to the imperial command. Trades people and coolies were surreptitiously shaved, and so long as they were not caught in in the act, fared none the worse for it. Dull, sad colours, in flags and uniforms, are in order, and blue is considered good mourning, a happy choice! as the generality of the people have garments of that colour, and the "boys in blue" are of every household in the empire. My books too were in seasonable mourning, very blue, which rubbed off on the noses of the natives whenever, childlike, they put them to their faces. One day I offered books at a house of mourning. There was no excuse for me except that all the houses in order were being visited. A row of stuffy, white dressed people, with a heavy smoky atmosphere in a little hole of a room, was all seen at a glance as I turned to go next door, but I had almost mechanically held out a book and invited a customer, and strange to say one of the folk, clothed in sackcloth, came to the front with cash in hand and took the book with him back to his seat.

Going ashore at Yang Chow for the third time, I traversed the city from one end to the other, a distance of six miles, and sold about five hundred books between 9 A.M. and 2 P.M. People throughout the day were quite observant and in some instances even eager buyers. One man bought two sets of Gospels and Acts.

I had to face the vexed opium question again. The inquirers cannot understand that white men and Christians should go about among the Chinese, or be free to go about, selling opium to ruin their bodies and the word of God to save their souls. Christian consistency in all this and the next life's affairs, is an enigma to many besides the Chinese.

CHINA.

REPORT OF MR. W. A. WILLS, FOR JULY.

Owing to the intense heat of the month, Mr. Wills did not make any extended trip, but devoted himself to harbor work, aiming to visit every steamer leaving Shanghai for Hongkong and the ports of China. As the vessels sail at daylight the passengers arrive after dark, from seven o'clock till midnight. Three or four vessels leave daily, the average number of Chinese passengers being about 300. Mr. Wills sends the following sketch of an evening's work:

It is seven o'clock, and having made up our assortment of Scriptures, we call a jinrickisha—a Japanese carriage drawn by a Chinese, a very convenient mode of travelling—and are taken to the wharf, for which we pay twenty-five cash (about two cents), and go on board. We make our way to the first-class passengers; here are a group of Chinese gentlemen sitting, talking and drinking tea. As we approach they rise and politely ask us to be seated. We ask the usual questions, such as "What is your honourable name, age, occupation, the name of your mansion, and where are you going?" and after returning the answer to similar questions put to us, giving our humble name, etc., we commence saying: "Mr. W—, have you ever heard about the doctrine of Jesus? and seen the sacred books that his disciples have written about him?" Opening our bag we present one for their inspection; first the complete Bible, and after a little explanation tell them they may have it for half the cost price. If this is too much, we try them with the New Testament, and if this will not tempt them, we produce a gospel; only ten cash. They look at it, perhaps smell it, and ask what it is? "The gospel." "Of what use?" We reply: "It teaches men the origin of heaven and earth and all things—the forgiveness of sins, and the enjoyment of happiness in heaven after death." And, "Who is Jesus?" We reply: "He is not a sage, but is God. He came from heaven to earth to reveal God to men, to direct them to heaven and to redeem them by his death on the cross, etc." But look! What a crowd has gathered! Quite a large congregation. Only get *one* to buy, and you are sure to have many follow his example; but should one oppose, then we shall find it difficult and perhaps have to leave without selling a single copy.

We will now walk down the corridors, and knock at the doors of the private cabins. Many are empty; some of the occupants are asleep, others have already heard us and bought; still

we find a few who have been there all the time and know nothing of our conversation in the saloon.

We now go down below to the other passengers. They are crowded together, lying on all parts of the floor and tables; every berth is full. We walk slowly up and down, asking each one to look at our books. "Can't read; don't know the character," is the most common excuse we meet with. "Well, ask your friend to read it for you or give it to him." Some buy; many from curiosity to see what the foreign book talks about.

Yonder are some men smoking opium, lying on the floor. Going up and squatting like the Chinese we have a long chat together.

We must now go to the next steamer; this is also a river boat of American build, two stories high, beautifully fitted, and comfortable and roomy for the hundreds of passengers it carries.

We next visit the sea-going vessels; they are about two miles down the river. What a difference from the fine river steamers! We have to descend, instead of ascend, in order to reach the passengers. We find them lying all about the place on bales of goods, etc.; we find it very hot, especially talking. There are not so many passengers, most seem to be Cantonese who hardly understand our dialect, and you must keep a sharp lookout, for often while one is talking, asking you questions, his friend will be carefully hiding a book under his pillow or bed. I once heard of a stolen Bible being the means of the conversion of the thief. Let us hope it may prove the same again.

In the saloon we often met with Mandarins travelling, and have good opportunities to converse with them about the gospel and often sell them a Bible.

It being now past one o'clock, we make our way home. We find our bag is much heavier than when we started, although all our books are sold. The Chinese cash is heavy.

You ask, "Do you think any good is being done by Bible distribution?" We reply, "Certainly; far more than we can imagine." Take our evening work as an example. Say the Scriptures have been offered to about 1,000 Chinese. They have at least a few words of the gospel and from eighty to one hundred are carrying into different parts of this empire portions of the precious word of God. We must follow this work with our prayers for the Holy Spirit to open their hearts to receive the truth as it is in Jesus. I have met with cases, where only reading the word of God has been blessed to the conversion of the Chinese, and I have baptized some who through reading a book have been led to Jesus. Only last night I met a young man twenty-five years old, who bought a gospel a few weeks ago on a steamer; he read it, and had gained a good knowledge of the way of salvation, of which he was before totally ignorant. He told me he had not worshipped idols from the time I had spoke to him of their uselessness and sold him the book. Just then he was called away by his master, and I could not find him again. Now if we have found a few such cases—and I could tell of others very similar—how many may not the other missionaries have found, and how many more may not the Master have found of whom we now know nothing? But we shall know when the sower and the reaper shall rejoice together.

Domestic Department.

EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

CALIFORNIA AND NEVADA.

The second Sabbath of last month I spent at Sacramento, at the session of the California Methodist Episcopal Conference. Resolutions were passed commending the cause and your representative. I also attended the Nevada Annual Conference of the Methodist Episcopal Church, at Carson City, and secured the continuation of the volunteer work of many of the members. They have a wide field.

On the 8th I was in Virginia City, where I preached in the morning, and in the evening attended the anniversary of the State Bible Society, which was held in the Presbyterian Church. The audience was large. Addresses were delivered by Rev. Mr. Read of the Baptist Church, and your Superintendent.

The work of the colporteurs for the month shows faithfulness on their part. Colporteur Cunningham was in the broken, mountain regions of Tulare County, where many miles had to be travelled to visit each family. The large number of individuals he supplied were miners and herders, many of whom will take their Bibles and Testaments to their homes on their return. The other colporteurs have laboured hard, considering the sections canvassed, and many a family would live and die without the word of God, were this exploration and supply not made by the American Bible Society, as our volunteer workers cannot go far into the regions now being canvassed.

Our San Francisco volunteers visited twenty-two ships, during the month, and supplied 107 sailors with the Scriptures.

KANSAS.

A number of pastors, interested in Bible work, are removing from the State, possibly only to enter upon the same labour elsewhere, but this affects our work to some extent.

In the colportage work, one new man has begun his labours, while another having finished a county is just ready to begin another on arrival of books for this work. During the past month the colporteurs have given 139 days of service, travelled 1,406 miles, sold and donated 1,755 Bibles, and supplied 281 destitute families with the Bible.

KENTUCKY AND TENNESSEE.

The second Sunday of last month I spent with the Eminence and Newcastle and Vicinity Bible Societies, Ky., at their annual meetings. That of the former was one of unusual interest, and that of the latter was better even than last year.

The fourth Sunday I spent with the Bardstown and Vicinity Bible Society at its anniversary. This auxiliary was organized in 1817, and is one of the oldest in the State. We had a union meeting of the Methodist and Presbyterian Churches in the morning and evening. The contributions at the two services aggregated over fifty dollars, which was remarkably liberal.

I also visited the Kentucky Annual Conference of the Methodist Episcopal Church, which held its session in Maysville, Ky. I was given ample

time for an address, and a new interest was awakened. The collections taken by the members of this Conference, for the closing year, exceeded those of last year.

The canvass of Hardin and Trimble Counties in Kentucky, and Giles and Jefferson, in Tennessee, have been completed since my last report.

MISSOURI.

My travels in September were over 2,200 miles, chiefly in putting colporteurs in their fields, and in visiting ecclesiastical bodies, who warmly endorsed our colportage work. Of the auxiliaries visited, that of Lafayette County has just made a thorough canvass, asking no aid from our Society, owning its stock of books, and having often contributed to the American Bible Society.

From eleven reports of colporteurs are summarized the following figures: 236 days of service, 2,597 miles travelled, 3,043 families visited, and 386 of the 549 found destitute were supplied with Bibles, as were 421 individuals. During the six months just closed the colporteurs rendered 1,626 days of service, travelled 18,590 miles, visited 20,933 families, found 4,220 families destitute, supplied 3,174 of them, and 2,488 individuals. In this work the American Bible Society has distributed by sale and gift 15,556 volumes of Scripture, valued at \$5,598 75.

Colporteur Feeks says: "A man said to me, 'You had better be feeding the poor.' I replied, 'The American Bible Society is feeding them with the bread of life.'" Colporteur Sipple found a mother with no part of a Bible in her house, and no money to buy one (as she said), and yet on a string were nearly two dollars for her baby to play with. A father, with an oath, said, "I care nothing for the Bible, but I will buy one for my children to keep them from being drunkards." Colporteur Briggs found many families eager for a Bible, and glad he did not pass them by, though some were too poor to buy one. Colporteur Manchester has just canvassed in a section where "train-robbers" are said to live; the people seem poor, and but few have a Bible or care for one. Colporteur Sharp says: "My work is hindered because farmers are terribly scared about their crops."

NORTH AND SOUTH CAROLINA.

The colporteurs have had an up-hill work this past month, and I sympathize with some of my best veterans, who, despite their hard efforts have had sadly to report results below their former average. This is attributable to the general prevalence of illness caused by the long continued summer heat, the blight of the crops, etc., as reported last month. But twelve colporteurs report 292 days of service, 2,010 volumes of Scripture distributed by sale and gift, 2,602 families visited, 613 found destitute, of whom 477 were supplied, as were 161 destitute individuals.

OREGON AND WASHINGTON TERRITORY.

The month has not closed without some favourable results for the Bible cause in this field. The first Sabbath I spent at Dallas, in Polk County, Oregon, where I attended the annual meeting of the county Bible Society at the Methodist Episcopal Church, at which all the churches in the place united in the services. The second Sabbath I spent in Klickitat County, Washington Territory, attending the annual meeting of the county auxiliary at the Methodist Episcopal

Church in Goldendale. Both attendance and interest were good, and the society is becoming more efficient each year in its work. The third Sabbath I spent at Yakima City, in Yakima County, preaching in the morning in the town hall, and in the evening attending the annual meeting of the County Bible Society at the same place.

Plans were arranged at all these meetings held by the various societies visited for a more general and widely spread distribution of the Scriptures.

TEXAS.

This State has had a dry, hot, and long summer. Crops are short. Grain is scarcer and living higher than at any time in the five years that I have been Superintendent here.

The colporteurs did not do full work the past month, several of them being sick and complaining. Much travel is required to reach the scattered population—on an average of about one and a third mile to the family. The reports show 272 days of service, 3,526 miles travelled, 2,721 families visited, 331 destitute families and 229 destitute individuals supplied with the Scriptures. There were 1,941 copies sold and 369 given away, the value of the books circulated being \$593 11. The receipts were \$42 70 more than expenses.

WEST VIRGINIA.

During the past month I attended the fifteenth anniversary of the Morgan County Bible Society, at Berkeley Springs, a famous watering-place. The auxiliary is in a prosperous condition. I also attended the anniversary of the Hampshire County Bible Society, at Romney; \$76 83 were raised, and the auxiliary, though in its infancy, has taken a foremost rank; having canvassed its field besides making contributions to the Parent Society.

Eight colporteurs have aggregated 179 days of service, 2,373 miles travelled, 1,681 families visited, 389 destitute families found, 355 supplied, besides seventy-eight individuals, 953 books sold, valued at \$333 23, 365 books donated, valued at \$93 42. The colporteurs have also addressed churches, Sunday schools, conferences, and class-meetings.

I have made 250 visits, delivered twenty-two sermons and addresses, in ecclesiastical bodies, Sunday schools, and at meetings of auxiliary Bible societies, besides superintending the colporteurs in their missionary work.

LONG ISLAND BIBLE SOCIETY.

The sixty-sixth annual meeting of the Long Island Bible Society was held at Flatbush, L. I., on Tuesday, November 15, 1881. The annual report uses the following language in reference to the American Bible Society:

This time-honoured institution has never presented clearer evidences of wise management, careful employment of the funds committed to its keeping, and diligence in fulfilling the whole trust it holds, than is given in its last Annual Report. We doubt if any benevolent institution in the world has ever made a clearer or nobler record. A careful study of the figures and the exhaustive summary of its operations, as given in that Report, cannot fail to impress us with wonder at the vastness and magnitude of the work. "The word of God is not bound."

*"OLD-TIME LIFE IN THE SOUTHWEST."**

Nearly thirty years ago the author of this volume entered upon the service of the American Bible Society, as its Agent for one of the States in a remote part of the Union. His duties led him to travel extensively on horseback over all parts of the State, to see all sorts of people in their homes, and in their social, political, and ecclesiastical gatherings, and to effect a thorough exploration of the entire field assigned to him, with the purpose of supplying every family with a copy of the Bible, except such as positively refused to receive it.

The story of his varied experiences in his contact with the people is told in the volume before us with remarkable skill, and some of the incidents recorded in the book afford a timely illustration of the usefulness of Bible distribution as it is carried out by the Society's colporteurs. The conditions of life in that whole region have greatly changed, but still there is, and will constantly be, destitution which is not likely to be relieved in any other way than by the personal visitation of one who goes empowered to offer to every household a Book which is beyond all price.

Dr. Pierson's graphic sketches of the people he met, and of their surroundings, will be found as entertaining as was Borrow's "Bible in Spain" some years ago. We must defer for some future number of the *Record* extracts which are specially appropriate for our pages.

* In the Brush; or Old-Time Social, Political, and Religious Life in the Southwest. By Rev. Hamilton W. Pierson, D.D., Ex-President of Columbia College, Kentucky, etc. New York. D. Appleton and Company. 1881.

Bible Society Record.

NEW YORK, NOVEMBER 24, 1881.



AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held on Thursday, the 3d of November. President S. Wells Williams occupied the chair, and the religious exercises were conducted by Secretary Gilman.

Grants of books to the value of about \$3,600 were made for distribution in various parts of

the world, and \$2,000 in funds were appropriated for the work of the Society in Persia.

The colportage work of the Society, in the South and West, continues to prosper. The reports of 106 colporteurs for the month of September show that 29,928 families were visited by them, and 7,326 destitute families and individuals were supplied.

One auxiliary society was recognized in Arkansas, one in Dakota, and one in Nebraska.

Among the important foreign correspondence of the month were letters from the Russian Bible Society and the Bible Society of France, expressing sympathy for the loss sustained by this nation in the death of President Garfield; from Mr. Prince, of St. Petersburg, with highly satisfactory information about the reception given to Bible distributors in Siberia; from Mr. Whipple, of Persia, with comprehensive statements of the work of Bible distribution as now organized in his field; from Mr. Loomis, of Yokohama, with summaries and diaries respecting colportage; from the Evangelization Committee of the Waldensian Church, respecting the expenditure of moneys granted to them for Bible colportage in Italy; and from the British and Foreign Bible Society, respecting matters of common interest in Persia, Turkey, and Japan.

The receipts for October were \$34,113 30; copies of the Scriptures issued from the Bible House, 84,847.

THE REV. EBENEZER P. ROGERS, D.D.

The earthly life of the Rev. Ebenezer P. Rogers, D.D., recently pastor of the South Reformed Church in this city, terminated on the 22d day of October last. His interest in the work of the American Bible Society has ever been decided; and he was unanimously elected in May, 1880, to fill the vacancy in the Standing Committee on Anniversaries occasioned by the death of the lamented Dr. Hutton.

This Committee had occasion to meet more frequently than usual, shortly after he became a member of it, in order to make arrangements for the Wycliffe Semi-Millennial Celebration; and his associates had, therefore, good opportunity to learn how wise he was in counsel, and how kindly and genial in his bearing.

The Board of Managers place upon their Minutes a sincere expression of their sorrow, in being so soon deprived of the valued services of Dr. Rogers as a member of the Committee on Anniversaries; while they recognize in his removal an impressive lesson concerning the necessity of the most prompt and faithful service in the Master's cause; for "the night cometh, when no man can work."

The Secretaries are hereby instructed to transmit a copy of this Minute to the family of Dr. Rogers, and publish the same in the *Bible Society Record*.

EXPRESSIONS OF SYMPATHY FROM ABROAD.

Mention was made in the last number of the *Record* of welcome words from transatlantic friends, expressing the deep sympathy which was manifested in London during the period of suspense in which President Garfield's life was trembling in the balance, and after the announcement of his decease was made. To the letter of the British and Foreign Bible Society, which was printed last month, we now add words of like tenor from Russia and from France.

From the Russian Bible Society the following letter was received:

ST. PETERSBURG, September 16, 1881.

To the Board of Managers of the American Bible Society:

The working members of the Society for the Dissemination of the Holy Scriptures in Russia, at the stated meeting on the 12th of this month, unanimously voted to express to the American Bible Society their most profound and sincere regrets in view of the death of the noble President of the United States, the late Mr. Garfield, adding their most heartfelt prayers that God, in his tender compassion, may comfort the family of the deceased and bless the people of the grand country, friendly to our own.

The executive committee of the Society for the Dissemination of the Holy Scriptures in Russia have the honour to communicate the foregoing resolution to the Managers of the American Bible Society.

N. ASTAFIEFF, President.

T. SCHICKOFFIEFF, Secretary.

The secretary of the Bible Society of France writes as follows, under date of October 6:

We have, as you may readily believe, felt the liveliest sympathy in the deep affliction which, notwithstanding so many prayers, the Lord has not seen fit to avert from your nation. You doubtless know already that for more than two months the bulletins concerning the condition of President Garfield were constantly in everybody's mind and thoughts. When at last we learned of his decease, there was indeed universal sorrow among us. The commemorative service at the Oratoire, in the presence of a large assembly, was exceedingly solemn and affecting.

Summary of District Superintendents' Reports,

For the month of September, 1881.

Number of District Superintendents reporting.....	17
Auxiliaries, Branches, etc., visited.....	126
Anniversaries attended.....	48
New Societies and Committees formed.....	7
Sermons and Addresses delivered for the Bible cause	165
Letters sent.....	1,511
Miles travelled on official duty.....	21,980
Donations and subscriptions secured for the Bible cause	\$1,347 85

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Summary of Bible Distribution in September, by One Hundred and Six Colporteurs and Twenty-one County Agents reporting.

	Colpor's. Co. Ag'ts.
Days of service.....	2,337 505
Families visited by them.....	29,928 7,905
Families found destitute of the Bible.....	5,932 1,116
Destitute families supplied.....	4,455 851
Destitute individuals supplied in addition... ..	2,371 379
Number of books sold.....	16,838 1,775
Value of books sold.....	\$5,891 48 \$664 98
Number of books distributed gratuitously ..	4,369 847
Value of books distributed gratuitously.....	\$1,032 07 \$221 98

Summary of Forty-four Annual Reports of Auxiliary Societies,

Received in October, 1881.

Receipts from sales in twelve months.....	\$2,015 44
Receipts from collections and donations.....	2,271 14
Paid American Bible Society on book account.....	2,382 96
Paid American Bible Society on donation account.....	657 08
Expended on their own fields.....	1,048 03
Value of books donated.....	319 49
Value of stock on hand at date.....	4,451 65
No. of these Auxiliaries reporting general operations.....	8
Collecting and distributing Agents employed.....	8
Families visited by them.....	5,289
Families found destitute.....	614
Destitute families supplied.....	319
Destitute individuals supplied in addition.....	146
Sabbath and other schools supplied.....	4

◆◆◆ Societies Recognized as Auxiliary,

November, 1881.

With Names and Post Office Addresses of Corresponding Secretaries.
Dell Rapids and Vic. B. S., Dakota, R. S. Alexander, Dell Rapids,
Red Willow County B. S., Nebraska, H. S. West, Indianola.

◆◆◆ Deceased Members.

Rev. Ebenezer Halley, D.D., Albany, N. Y.
Gardiner Howland Wolcott, Astoria, N. Y.
William Tracy, LL.D., New York.
Rev. Edwin A. Dalrymple, D.D., Baltimore, Md.
Rev. Ebenezer P. Rogers, D.D., Montclair, N. J.
Hon. Charles F. Sanford, New York.
Rev. Christopher Cushing, D.D., Cambridge, Mass.
Rev. Allen Gannett, Edgartown, Mass.
Rev. Mason Noble, D.D., Washington, D. C.
Rev. Henry C. Thweatt, D.D., Mansfield, La.
Rev. F. S. Petway, M.D., Pleasant Plains, Tenn.
Rev. Linus H. Fellows, Vinton, Iowa.
Rev. Henry W. Smuller, New York.
Rev. John Gardner, Harlingen, N. J.
Mrs. Harriet A. Alabaster, Ann Arbor, Mich.
Mrs. John S. Heyer, Cohoes, N. Y.
John R. Murray, Mt. Morris, N. Y.
Prof. Amos Richardson, Freehold, N. J.
Rev. Henry Morris, Binghamton, N. Y.
Rev. Finch P. Scruggs, Holly Springs, Miss.
James C. Knight, Farmer Village, N. Y.
Mrs. Robert Crawford, Deerfield, Mass.
Rev. Wm. E. Bassett, North Canaan, Ct.

◆◆◆ MONEYS RECEIVED IN OCTOBER, 1881.

Gifts:-

FROM INDIVIDUALS.

Bach, Peter, Englewood, Ill.....	\$25 00
Brewster, A. J., Fla.....	2 00
Barnum, Mrs. J. S., Dryden, N. Y. (for Mich.)	2 00
Cushman, Mrs. Sarah, Raymertown, N. Y.....	5 00
Cholar, H. D., Redwood Falls, Minn.....	5 00
Collection, Toledo, Iowa.....	25
Collections through A. M. Milne, Agent, S. A.....	6 25
" " Persian Agency.....	85 44
" " M. E. Ch. Mission, Ger..	60 24

Collections by Colporteurs:

Through Rev. W. R. Long, D. S., W. Va.	7 07
" " J. L. Lyons, " Fla....	2 00
" " " " Ga....	26 43
" " W. McCandlish, " Neb...	63 10
" " W. B. Rankin, " Tex...	41 45
" " Geo. S. Savage, " Ky....	20 75
" " " " Tenn...	8 83
" " J. J. Thompson, " Ks....	77 35
" " Geo. M. Tuthill, " Mich...	13 48
" " " " Wis...	21 08
" " C. H. Wiley, " N. C...	50 40
" " " " S. C...	16 40
" " E. Wright, " Mo...	78 24
Through Colporteurs in Alabama.....	45 10
Demaree, Rev. B. G. D., Ky.....	65
Day, G. J., Worthington, Minn.....	5 00
Fee, Ebenezer H. and Elizabeth H., Bloomington, Ind.....	10 00
Godby, Rev. W. B., Mt. Olivet, Ky.....	8 00
Howe, W. H., Perrines, Pa.....	5 00

Harriett, W. B., Redwood Falls, Minn.	\$8 00
Harmon, Wesley, St. Lawrence Co., N. Y.	47 87
Johnson, Martin, N. Y.	1 00
Jones, Miss Nora, Newport, Ark.	10
Lee, William S., London, Eng.	20 00
Lovlace, M., Worthington, Minn.	1 00
Miller, Mrs. Ruth, Savannah, Mo.	10 00
Reed, Mrs. Esther, deceased, Coventry, N. Y.	10 00
Smith, E. L., Worthington, Minn.	1 00
Seay, J. L., Ala.	10 00
Thompson, Peter, Worthington, Minn.	1 00
Williams, Mrs. H. B., Dryden, N. Y. (For Michigan)	1 00
Jacob Harman Fund.	665 00

1,460 48

FROM LEGACIES.

Bates, Moses, late of Lorain Co., Ohio	399 00
Chapin, Lucia, late of Rochester, N. Y.	500 00
Couch, Samuel, late of Pittsburgh, N. Y.	500 00
Champion, Aristarchus, late of Rochester, N. Y.	595 55
Devoo, W. L., late of New York	75 00
Force, Jennett, late of New Milford, Ct.	739 77
Judson, Maria, late of Stratford, Ct.	50 00
Robinson, E. F., late of Tolland Co., Ct.	100 00
Searle, Maria L., late of Brooklyn, N. Y.	122 50
Thurston, E., late of Somerset, Mass.	74 30
White, Alice S., late of Camden, N. J.	100 00

3,256 12

FROM CHURCH COLLECTIONS.

ARKANSAS.

Newport, Meth. Ep. Sunday School	1 25
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COLORADO.

Colorado and Wyoming Conference, M. E. Ch.	57 15
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CONNECTICUT.

New Canaan, Meth. Ep. Ch.	10 00
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GEORGIA.

Senoia, Meth. Ep. Ch.	1 30
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ILLINOIS.

Central Illinois Conference, Meth. Ep. Ch.	18 75
Rock River Conference, Meth. Ep. Ch.	8 08

INDIANA.

Southeast Indiana Conference, Meth. Ep. Ch.	34 70
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KANSAS.

Burlington, First Pres. Ch.	5 50
Cedar Point, Meth. Ep. Ch., South	1 52
Osage City, First Pres. Ch.	7 18
" Meth. Ep. Ch.	7 18

MAINE.

Augusta, Cong. Ch.	29 65
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MASSACHUSETTS.

Hardwick, Cong. Ch.	1 80
Lawrence, Grace Episcopal Ch.	20 00
Newbury, First Church and Society	15 82

MICHIGAN.

Detroit Conference, Meth. Ep. Ch.	83 06
Manchester, Meth. Ep. Ch.	3 00
Webster, Cong. Ch.	11 05

MINNESOTA.

Redwood Falls, Pres. Ch.	7 18
Sleepy Eye, Cong. Ch.	2 50
" German Meth. Ep. Ch.	3 00
Worthington, Cong. Ch.	3 00
" Meth. Ep. Ch.	1 00
Zumbrota, Cong. Society	22 35

MISSOURI.

Montgomery, Meth. Ep. Ch., South	5 50
Oak Ridge, Meth. Ep. Ch., South	7 50
Oregon, German Meth. Ep. Ch.	2 50
Southwest Mo. Conference, M. E. Ch., South	20 95
St. Charles, German Evangelical Churches	25 00
Western German Conference, Meth. Ep. Ch.	16 10

NEBRASKA.

Nebraska Conference, Meth. Ep. Ch.	26 80
Western German Conference, Meth. Ep. Ch.	18 90

NEW JERSEY.

Livingston, Meth. Ep. Ch.	4 50
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NEW YORK.

Barrytown, Memorial Church of St. John the Evangelist	52 38
Central N. Y. Conference, Meth. Ep. Ch.	289 28
Erie Conference, Meth. Ep. Ch.	23 75
Genesee Conference, Meth. Ep. Ch.	260 80

Huntington, Meth. Ep. Ch.	\$2 00
Lagrange and Clove, Meth. Ep. Churches	6 00
Lowell, Meth. Ep. Church	2 00
Mr. Morris, First Pres. Ch.	9 48
North New York, Baptist Sunday School	2 00
Poughkeepsie, First Reformed Ch.	38 98
" Second Reformed Ch.	42 77
Sandy Hill, Pres. Ch.	17 00
West Winfield, Cong. Church and Society	15 00

OHIO.

Central Ohio Conference, Meth. Ep. Ch.	45 02
Cincinnati Conference, Meth. Ep. Ch.	80 25
North Ohio Conference, Meth. Ep. Ch.	94 84
Ohio Conference, Meth. Ep. Ch.	154 95

WISCONSIN.

Beloit, First Pres. Ch.	17 00
West Salem, Cong. Ch.	7 78
West Wisconsin Conference, Meth. Ep. Ch.	43 19

1,674 14

FROM AVAILS OF SALES BY THOSE TO WHOM BOOKS

HAVE BEEN GIVEN.

Rev. Charles Ayer, Natchez, Miss.	15 00
Rev. W. S. Plumer Bryan, Beverly, W. Va.	9 70
Rev. M. E. Chapin, Mitchell, Dak. Ter.	43 85
Rev. A. Clark, Ga.	15 00
Rev. W. H. Cotton, Beaumont, Texas.	23 00
Rev. S. C. Damon, Honolulu, Sand. Islands.	100 00
Sarah A. Dickey, Mt. Hermon, Miss.	11 85
Miss G. E. Dunham, Howard, Pa.	70
Rev. S. R. Johnson, Greensborough, N. C.	20 00
Rev. Edward Morris, Ind. Ter.	2 50
Rev. A. H. Sutherland, Texas.	60 00
Rev. G. Van Emmerick, Oakdale, N. Y.	7 35
Harlan County Bible Society, Ky.	1 80
McGoffin County Bible Society, Ky.	3 70
Rowan County Bible Society, Ky.	10 00
Kansas Central Agency	46 71
American Board's Mission in Spain	117 08
Meth. Ep. Church Mission in Germany	1,790 04

2,278 28

FROM AUXILIARY BIBLE SOCIETIES :-

ON DONATION ACCOUNT.

Berrien County, Mich.	2 91
Cape May County, N. J.	40 00
Columbia County, N. Y.	60 00
Chicago, Ill.	4 00
Enfield, Ill.	100 00
Essex County, N. Y.	150 00
Fremont County, Col.	13 58
Ford County, Ill.	8 00
Lyon County, Minn.	13 10
Montgomery County, N. Y.	500 00
Mecklenburg County, N. C.	30 00
New York	3,981 09
Ontario County, N. Y.	20 00
Rensselaer County, N. Y.	30 00
Renville County, Minn.	18 13
Schoharie County, N. Y.	30 00
Tirzah, N. C.	60 00
Tazewell County, Ill.	4 00
Union of Richland and Fairfield Co's, S. C.	45 60
Washington County, N. Y.	181 19
Wayne County, N. Y.	13 25
Wabash County, Ill.	3 00
White County, Ill.	7 00

5,814 85

80 16

Receipts from Sales :-

FROM AUXILIARY BIBLE SOCIETIES :-

ON PURCHASE ACCOUNT.

Albany County, N. Y.	67 45
Adams County, Ind.	58 93
Arapahoe County, Col.	56 01
Aurora and Vicinity, Ind.	50 00
Berrien County, Mich.	9 75
Bourbon County, Ky.	21 15
Brooks County, Ga.	15 15
Brookings County, Dakota.	23 16
Brown County, Minn.	40 16
Bent County, Col.	29 30
Brooklyn City, N. Y.	50 00
Bullock County, Ala.	24 75

Columbia County, Wis.	\$50 00	Vermont	\$3,000 00
Chickasaw County, Iowa	20 00	Walworth, Wis.	55 59
Cleveland and Vicinity, Ohio	5 88	Weyawega, Wis.	8 68
Cabarras County, N. C.	25 00	Watowan County, Minn.	5 00
Clinch County, Ga.	3 80	Wayne County, Mich.	13 00
Clay County, Dakota	9 21	Wayne County, N. Y.	32 85
Codington County, Dakota	4 26	Washington County, Ky.	60 73
Chicago Welsh, Ill.	39 25	Wabash County, Ill.	68 55
Custer County, Col.	6 80	White County, Ill.	67 30
Cincinnati Young Men's, Ohio	588 81	Yankton County, Dakota Ter.	79 34
Columbia County, N. Y.	40 00	Zumbrota, Minn.	39 66
California	500 00		8,179 63
Choctaw County, Miss.	28 00		
Dane County, Wis.	55 60	Bible Committee, Benzonia, Mich.	10 00
De Kalb County, Ind.	63 43	“ “ Chaffee County, Col.	11 50
Drew County, Ark.	30 50	“ “ Douglas County, Col.	8 24
Decatur County, Ga.	45 75	“ “ Lincoln County, Neb.	11 85
Dutchess County Female, N. Y.	28 48	“ “ Westerport, W. Va.	31 32
El Paso County, Col.	58 50	Camden Bible Society, N. Y.	43 12
Essex County, N. Y.	35 15	Rev. John Hinton, Dist. Supt., Minn.	10 25
Ford County, Ill.	32 97	Rev. J. L. Lyons, “ Fla.	88 85
Fayette County, Iowa	20 00	Rev. W. B. Rankin, “ Texas	11 00
Franklin County, Iowa	16 91	Rev. Geo. S. Savage, “ Ga.	31 55
Fremont County, Col.	11 67	Kansas Central Agency	18 90
Flint and Vicinity, Mich.	95 94	Mexican Agency, Mexico	313 18
Gainesville, Ala.	68 76	Persian Agency, Persia	705 93
Galion and Vicinity, Ohio	38 92	Uruguay Agency, S. A.	284 19
Galveston, Texas	94 70		1,569 88
Greenfield, Ill.	53 55		
Houghton County, Mich.	4 80	MISCELLANEOUS	
Henry County, Ill.	25 35	Interest	565 10
Hendricks County, Ind.	11 80	Retail Sales	1,352 58
Iron County, Mo.	22 84	Trade Sales	1,238 70
Independence County, Ark.	65 01	Sales by Colporteurs	5,794 32
Jessamine County, Ky.	100 00	Rents	824 62
Jefferson County, W. Va.	60 00	Record	2 76
Johnsville and Vicinity, Ark.	30 30	Sundries	557 78
Jackson County, Ark.	30 00		\$34,113 30
Jefferson County, Col.	28 00		
Jones County, Iowa	38 53		
Kennebec County, Me.	9 00		
Lacrosse County, Wis.	100 00		
Lime Springs, Iowa	20 00		
Lincoln County, Dak.	15 00		
Lyon County, Minn.	15 37		
Las Animas County, Col.	21 39		
Lewis County, N. Y.	55 00		
Litchfield, Ill.	88 29		
Manitowoc County, Wis.	10 00		
Morgan County, W. Va.	28 29		
Mitchell County, Ga.	19 90		
Massac County, Ill.	74 85		
Minnehaha County, Dak.	25 00		
Mitchell County, Dak.	25 30		
Mecklenburg County, N. C.	12 83		
New York	515 88		
Nevada County, Ark.	31 35		
Nevada	30 35		
Oregon	188 00		
Otsego County, N. Y.	145 14		
Porter County, Ind.	83 45		
Pueblo County, Col.	24 60		
Port Huron, Mich.	6 24		
Portage County, Wis.	22 47		
Park County, Col.	11 08		
Pennsylvania	393 44		
Porter County, Ind.	1 57		
Rockdale County, Ga.	12 19		
Ramsey County, Minn.	82 57		
Rock County, Minn.	34 90		
Redwood County, Minn.	9 00		
Russell and Vicinity, Iowa	70 00		
St. Louis, Mo.	100 00		
Summit County, Ohio	19 72		
Sharpsburg and Vicinity, Ky.	22 00		
Sumter County, S. C.	11 25		
Stearns County, Minn.	20 00		
Sullivan County, N. Y.	28 00		
Somersett County, N. J.	50 00		
St. Lawrence County, N. Y.	100 00		
Tirzah, N. C.	12 00		
Thomas County, Ga.	32 10		
Union County, Ohio	38 68		
Union County, N. J.	275 00		
Union County, Dak.	14 65		
Union of Richland and Fairfield Counties, S. C.	19 40		
			20 00
			1,850 28
			313 18
			791 87
			100 00
			117 08
			290 44
			\$18,659 55
			12,197 68
			3,256 12
			\$84,113 30

OFFICERS OF THE AMERICAN BIBLE SOCIETY.

S. WELLS WILLIAMS, LL.D. *President.*
 REV. EDWARD W. GILMAN, D.D. } *Corresponding*
 REV. ALEXANDER MCLEAN, D.D. } *Secretaries.*
 REV. ALBERT S. HUNT, D.D. }
 ANDREW L. TAYLOR *Assistant Treasurer.*
 CALEB T. ROWE *General Agent.*

DIRECTIONS TO CORRESPONDENTS.

Letters relating to the general work of the Society in the United States or foreign lands, and requests for grants of books for distribution at home or abroad, and communications for the Bible Society Record, should be addressed to "The Secretaries of the American Bible Society, Bible House, Astor Place, New York."

Letters transmitting funds, and those relating to accounts, fiscal reports, Life Memberships, and Legacies, should be addressed to "The Assistant Treasurer of the American Bible Society, Bible House, Astor Place, New York."

Orders for Bibles and Testaments, the Bible Society Record, etc., and letters in reference to the transmission of the same, should be addressed to "The General Agent of the American Bible Society, Bible House, Astor Place, New York."

Orders for books should be accompanied with payment, as the rule of the Society requires that all sales shall be for cash only. *No books are supplied for sale on commission, but as a special inducement, a discount of ten per cent. from the catalogue prices is made to Auxiliary Societies and dealers in books.*

BIBLES AND TESTAMENTS.

The attention of the public is invited to the large assortment of Bibles and Testaments published by the Society, and for sale at cost at the Bible House in New York.

Bibles of all sizes in substantial and attractive bindings, at prices varying from twenty-five cents to twenty-seven dollars. Testaments from five cents upwards.

DISTRICT SUPERINTENDENTS.

FIELD OF LABOUR.	NAME AND POST-OFFICE ADDRESS.
Alabama & West Florida.	
Arkansas	Rev. W. H. VERNOR, Little Rock, Ark.
California & Nevada	Rev. JOHN THOMPSON, Oakland, Cal.
Georgia & Florida	Rev. J. L. LYONS, Jacksonville, Florida.
Illinois & West'n Indiana	Rev. E. G. SMITH, Morrison, Whitesides Co., Ill.
Iowa	Rev. O. J. SQUIRES, Mt. Vernon, Iowa.
Kansas	Rev. J. J. THOMPSON, Topeka, Kansas.
Kentucky, Eastern and Middle Tennessee	Rev. GEO. S. SAVAGE, M.D., Covington, Ky.
Michigan & Wisconsin	Rev. GEORGE M. TUTHILL, Kalamazoo, Mich.
Minnesota & Dakota	Rev. JOHN HINTON, Faribault, Rice County, Minn.
Missouri	Rev. EDWARD WRIGHT, St. Louis, Mo.
Nebraska, Colorado, & Wyoming	Rev. WM. MCANDLISH, Omaha, Neb.
North & South Carolina	Rev. C. H. WILEY, Winston, Forsythe Co., N. C.
Ohio & Eastern Indiana	Rev. E. S. GILLETTE, Cleveland, Ohio.
Oregon & Wash. Ter.	Rev. P. C. HETZLER, Salem, Oregon.
Texas	Rev. WILLIAM B. RANKIN, Austin, Texas.
Utah, Idaho, & Montana	Rev. H. D. FISHER, Salt Lake City, Utah.
West Virginia	Rev. WALTER R. LONG, Wheeling, W. Va.

NOTICES TO AUXILIARIES.

The officers of Auxiliary Societies are requested to forward their annual reports to the Parent Society promptly. Blank forms will be furnished for this purpose on application.

Whenever a new society is organized, notice of the event should be given *immediately* to the Parent Society, so that it may be recognized. The names of its officers and their post-office addresses should also be given.

No society can be considered as having become auxiliary, until it shall have officially communicated to the Parent Society *that its sole object is to promote the circulation of the Holy Scriptures without note or comment; and that it will place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain thus connected with it.*

DONATIONS.

The payment of thirty dollars at one time constitutes the subscriber a Life Member of the Society. The increase of the subscription to one hundred and fifty dollars, or the contribution of that amount in one payment, constitutes the subscriber a Life Director.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of _____, to be applied to the charitable uses and purposes of said Society.

REGULATIONS RESPECTING GRANTS.

To whom grants are made. Upon suitable application, the Board of Managers will make grants of books, to Auxiliary Societies and to other responsible parties, for sale and gratuitous distribution.

The descriptions of books granted. The Board of Managers grant chiefly *their cheaper publications*, keeping in view the special necessities of the various classes of persons to be supplied. Fine and costly books cannot be given away consistently with the benevolent ends of the Society.

How to obtain grants. For local work, requests for donations of books should be presented first to the *Auxiliary Societies* within whose fields the books are to be distributed, and whose duty it is to furnish them, if possible. When an Auxiliary is unable to do this, application should be made to this Society, with the endorsement of a responsible officer of the Auxiliary.

Applications from Auxiliaries, and those for general work from other parties, should each have the endorsement of the District Superintendent.

Public institutions supported by local or State governments, public libraries, colleges, seminaries, and secular schools, do not come within the range of charitable objects.

The American Bible Society expects that due credit will be given for its donations by those to whom its books are confided for distribution.

BIBLE SOCIETY RECORD.

The price of the Bible Society Record to subscribers, for 1881, will be **30** cents a year, in advance, and the United States postage in all cases will be prepaid by the Society. Twelve copies will be sent to one address for three dollars, in advance. Any life director or life member of this Society may receive one copy free of postage by virtue of his membership, *on the simple condition that the request for it is renewed annually*. On the same condition a copy will be sent to pastors of churches contributing directly to the funds of the Society.

Three copies will be sent, as heretofore, to the officers of each auxiliary from which remittances are received. Other copies may be ordered at the club rates; but the money should in all cases accompany the order.

Every person who is entitled to the Record and fails to receive it, is specially requested to communicate the fact by letter or postal card, giving his post-office address.